AN AD
monicion againſt

ASTROLOGY IVDICIALL and other curioſities, that raigne now in the world: written in the frenche tonge by IHON CALVINE and tranſlated into Engliſhe, by G. G. (Goddred Gylby)

Auſten of the citie of god. Lib. 5. cap 7.

It is not without cauſe that men ſuppoſe that when the Aſtrologours do merueyloufly in their anſweres declare manye truthes, the ſame is done by a ſecrete inſtinct of wicked ſpirites, whoſe care is to faſten and confirme in mens mindes theſe falſe and hurtfull opinions of ſtarrie deſtinies, and not by any art or conynyng of the noting and beholding of the byrth ſtar. For there is no ſuch art at all.

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BEcause the iudicials of Astrology & casting of figurs to tel fortunes seme rather childishe plaies then weighty matters for graue mē to be occupied with al. In so much as god himself threatneth that he will send out his plages & powre forth his iudgements vpon the wicked, & their sothsaiers and stargasers shall not know how nor when such things shal com vpon them. And our experience teacheth vs the same in the late famine among vs, in the losing of Calis, in the burning of Pauls and the destruction of other cities and contreis. Therfore am I bold thogh I be but a child to offer to the world soch things concerning the curiositie of that art, and the abuse of the same, as I bothe learned at the mouth of maister Caluine and red in his bokes: & the rather because I do se that my former labor in the translation of that epistle of Cicero vnto his brother Quintus hath not bene reiected. Now again if my labors may be profitable to any, I shal praise god, & giue my self to further studies that I mai more ad mãce gods glory, & according to my smal talent profit his church, which thing that lord that is the only author of al wisdom and geuer of all goodnes grant me to do always to my lyues end. So be it.

16-656

An admonicion

AGAYNST ASTROLOgye Iudiciall and other curiosities.

SAINCT PAVL DOeth admonisshe vs of one thing very necessary to the which not wythstandynge fewe take good heede: to witte, that they which care nothig for the walking in a good cõscience doe turne away and wander from the faith, for he dothe meane that they which doe pollute their consciences in geuyng thẽ selues ouer to wickednes are not worthy to be mainteined in the pure knowledge of God: but rather deserue to be made blinde to ỹ entent that they may be deceiued by diuerse errours and lies. And it is a wonderful matter that we set so litle by it: since ỹ euery day we se so great experience therof euen before our eies.

Thys is certayne that God dothe

neuer take away hys truthe from them vnto whome he hath geuen some taste thereof, onles it be for this cause that they haue not worthely receaued it, but haue rather abused it to a foolishe ambition or to others carnall affections. In very dede seing that those ꝑ haue some portion of syluer are so carefull to keape it safely, it is also good reason that this inestimable treasure of the Gospell (seing God hath bestowed this riches vpon vs) be as it were surely closed vp in a good conscience, ꝑ which is the right coffre (if I may so terme it) to kepe it safe and sure that it should not be stollen from vs by the malice of satan.

And what cometh to passe in the seede hereof. The moste parte canserthe the worde of God to serue thē only to this purpose that they may haue somethyng to talke vpon in company. And one sort are led with ambition hereunto, another sorte seke their owen gayn, yea and there be some that abuse it to practyse

baudry

bandzi therby to get accesse to ther wemen & ladies. Very many know not to what purpose they shold desire to vnderstand it: saue only that they are ashamed to se others take holde vpon it, and that they should be despised by their ignorance. In so much almost all a few excepted, doe turne this doctrine of saluacion into a certaine prophane philosphy I know not how. The which thig is suche a vilany that God can not suffer it: because that this his sacred word is a thing more holy thē that it shoulde be thus abused. It ought to be lyuely & of suche force & efficacy that it shuld perce thorow w the herts, for to examine and try all that is within the man euen vnto the mary of the bones as the Apostle speaketh. If a mā be ashamed thereof and cause it to serue for a pastyme: thinke we that God can suffer suche a contempt of ỹ power thereof. It ought to reprone mā (as S. Paul saith) to thintent that he may lerne to condempne himself &

to giue the glory vnto God in hu m
bling himself. If any then turne it
to boastyng and to vaine glory: is
not this an abuse ẏ deserueth gre-
uous punishmēt. It ought to trans
forme & change vs into the image
of God and to reforme that which
is ours in vs. If any take occasion
vnder the cloke therof to mantain
themselues in these vices, must it
not come to passe, that God wyll
punishe not onely suche an abuse ẏ
turnethe men into poyson but al-
so such a sacrilege as causeth ẏ rule
of good lyfe to serue as a licence to
all euell. It nedeth not here now
to ciphre out euery perticular of ẏ
lyfe of the most part of them that
say that they doo know ẏ truthe of
the Gospel. For so muche ẏ a man
may see in effecte ẏ certaine where
as they should be amended are be-
come rather worsse. The residue
kepe styll their olde course, at the
least a man can perceiue but small
Amendement. Sainct Paul speak-
ing of the change that should be in
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the Christians and of the fruyts ẏ should procede forth of their newe life when they are reformed to the image of the son of God saith, that he that hath robbed shuld robbe no more. Whereby he meaneth that if we haue folowed any euell trade so soone as God hath geuen vs the grace to know his wyll we muste turne backward. But in the stead hereof those that at this day count themselues Christians, dispense wͭ themselues without scruple of con science, to be at the leaste like vnto others, so that he which was acco- stomed to be an adulter dothe yet still continew in his vilany. The playes and pastymes yea the blas- phemies ar as outragious emongs them as they were afore time. The superfluitees and pompes are er- cused as thigs indifferent althogh a man may see that they serue for nothing but for prid ambition and all vanitie. Moreouer euery estate wyll haue his Gospel a parte, accor ding as the forge it for their appe

tite, so that there is as great diuersitie betwixt the gospel of the court and that of lawyers & Iusticiaries and that of the marchants and cõmune multitude as is betwyxt the mony made of manye diuers coygnes: Saue that they all haue one marke a like (that is) that they are of the worlde. Whereby they haue no agrement w̃ Jesus, who wolde seperate vs from the world. Therfore it is good reason ẏ they that thus dishonour the doctrine of the Gospel shoulde be confounded, and that God should set them forth as a mocking stocke vnto euery mã seing that they haue bene the occasion that his holy name hath bene blaspemed. It is moste right also ẏ he shoulde make them foolishe and depryue them of all reason & iudgement, seing that they colde take no profite of that wysdome which is had in admiration of the Angels of paradise. Beholde this day whence so many foolishe opinions do aryse, or rather dooting madnes which haue

haue nether colour nor appearance and yet are they receaued as they were reuelations come down from heauen finally seing that presumptiõ is the very roote of all hereſies wandring phantaſies & of all falſe and wicked opinions: it is no mer-uaile thogbe God do let them falle into ſo mani folies which haue not kept the right rule how they ſhuld abide in the obedience of his truth: which is to humble themſelf in his feare. And for ſo muche as this vice is as common now a dayes as euer it was: we ſee alſo what frutes it hath: ſo that all the errours which are abrode in all the worlde are no other thyng but ſo many puniſhements becauſe that men haue abuſed the holy worde of God. But becauſe I doe not intend to make a longe rehearſe of them all: forſomuch as the nomber would be infinite. I will holde my ſelf contented with one example alone.

There hath bene of long time a foliſhe curioſitie to iudge by ẏ ſtars

of all things what should chaunce vnto men: and thence to enquire & take councel as touching those matters which are to be done. But we will by and by God willing declare þ it is nothing but a diuelish superstition. Yea and it hath bene reiected by a common consent as pernicious to man kind. And yet at this day it hath gotte the vpperhand in such sorte that many which think themselues wytty men yea & haue bene so iudged: are as it were bewitched therwith. But although þ God had not reueled in our tyme the sincere truth of his Gospel (not withstanding seyng he hath raised vp the humaine sciences which are apte and profitable to the guyding of oure life and in seruing to oute profite may also serue to his glory) yet had he iust occasyon (I say) to punishe theyr ingratytude whych not contenting themselues with þ things which are substancyall and grounded vpō good reasō do through an outragious pride desier to flye

to

to and fro in the air. But now sithe he hath giuen them both vnto vs, to wit, bothe that he hath sette the artes and sciences againe in their perfection & especially sithe he hath restored the pure knowledge of hys heauenly doctrine to bring vs euen vnto him and to bryng vs in into his hie and merueilous secrets: if it come to passe that any in steade of takyng profyte thereof had rather wander ouer wharte the fieldes thē kepe themselues within ỹ bondes are not they worthy to be double punished: Which thing then commeth to passe in effect when they are so dull or rather so brutyshe ỹ they will applie their hole study to a folishe abuse: wherein they do nothing but torment themselues without any profit. I know wel inough their goodly titles where with they sette vp and painte out so folishe a superstition. No man can denie but that ỹ science of Astrologie is honorable. Therefore they couer themselues with this cloke. They name

thẽſelues Mathematiciens whych is as muche to ſay as profeſſers of the liberall ſciences. But none of thys is newe: for theyr forgoers haue alſo pretended the ſame to ẏ intent they might deceiue ẏ world. Yet when we haue perceiued (as it were ſene with ẏ eye that there is no ground in all their follie neither of Aſtrologye nor yet of any ſcience we haue no occaſiõ why we ſhould be abaſhed at theſe maſques vnleſſe it were ẏ they would make litle chyldren a fraide. But al thoſe whych haue any knowledge be it neuer ſo litle haue no great nede of this my aduertiſment to be inſtructed to beware how they mell therwith. Therefore this ſimple treatiſe ſhall rather be for the ſimple & vnlearned multitude whych might eaſelye be deceiued, becauſe they can not put a difference betwirte the right Aſtrologie and theſe ſuperſticiõs of charmers & ſorcerers. Wherefore lette vs firſte ſee how farre the true Aſtrologie dothe extend

tend it self: which is the knowledg of the naturall order & disposition that God hath set in the starres & and planets to iudge of their office propertie and vertue & to bring all to their end and vse. We know wel enough what Moises saith: ỹ God hath made the sonne and ỹ moone to rule the daies and the nights: ỹ moneths ỹ yeares and all seasons. In the which he doth comprehend all which toucheth either tilling of the erthe and. Husbandry or ciuille policye. And as touching that gouernaunce & rule whereof he speaketh it is most certaine that the very ignoraunt haue some taste and feling but this science of astrologie besides ỹ effectes do the also declare the causes. As for example. The most rude & simple people do playnly perceiue that the daies are shorter in winter then in sumer: that it is whotte in sumer and colde in winter: but they come neuer so nigh as to iudge how or wherefore that cometh to passe. All the world doth

knows

knowe the eclipses of the sonne and of the moone: but ỳ causes are hide vnlesse one haue learned them by doctrine and science. We need not go to the scoole to see that ther are starres in heauen. But it is not for al persones to comprehend the measure of their courses their reuolutions theyr aspectes and other lyke things: for that doth requir a speciall knowledge. Wherefore the Astrologie doth serue to distrusse the course of the planetts and starres, aswell for the time as for their situation & order. I saye that it serueth for the times because we may knowe what space of tyme euery planet yea and the firmament also dothe require to fulfil their course. Againe it serueth for ỳ situacion, to knowe howe farre one is distãt from an other to discerne the mocions which are streight or croked or one against an other: further more to knowe why the sonne is rather further from vs in winter then in sommer. and wherefore it tarieth

longer

longer ouer vs in sommer then in winter. To know how to compasse and measure in what signe of the Zodiaque it is euer moueth what aspectes it and the other planets haue: wherfore the moone is in the full or in the weane according as shee either drawe th from the sonne or drawe th nere: how eclipses come yea it serueth thus farre euen to measure the degres & the minutes. This ground being laid the effects which we se here beneth do folowe the which by the meanes of Astrologie we knowe to come frō aboue and that not onely when they are come but also we are aduertised before they come. There is none but he heareth the noise of the windes and seeth the raine haile & snowe: but none knoweth the causes saue onely by the meanes of Astrologie: which as I haue saide geueth also some coniectures for the tyme to come. Although that we may not make therof a general rule I speak therfore of ỹ ordinary course which

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is not letted by other accedents or chaũces comming from some other cause. But well this is the matter which we haue to intreate of: for our feined Astrologians do take a principle which is true: to witte ỳ the earthly bodies and generally all creatures which are vnder heauen are subiecte to the order of heauen to draw from it some qualities Howbeit they applye it ful il. And thoghe the case were euen so, the naturall Astrologie wil shew well enough that the bodies which are here beneth doe receiue some influence of the moone, by that that ỳ oysters are either full or empty as the moone is eyther in the full or wrane. Likwise that the bones are either full of marowe as ỳ moone is either in the ful or els weaneth. Likewise the phisicians doe drawe out of the true Astrologye all the iudgement ỳ they haue to ordeyne bloode lettings or drinks or pilles & other things in due time. Therefore we must nsedes confesse that

there

is a certain conuenience betwyxte the starres or planets and the disposition of mans body. And all this as I haue said is conteined vnder the naturall Astrologie. But the shameles deceiuers which wold vnder ỹ cloke of ỹ science haue gone furder haue counterfeicted an other kynd whych they call Iudicialle, which consisteth in two principall articles: whereof ỹ first is to know not onely the nature and complexion of mẽ: but also al their fortunes as they call them, yea and all that they shal either do or suffer in ther life. The second is what end those matters shall haue which they go aboute when they traffike and occupie one with an other and generally of the whole estate of ỹ world But let vs first entreate of the complexion of euery one according to his birthe. And as ther was neuer lie so great nor so impudent which will not borrowe some coulour of truthe: I graunt surely that as touching the complexions of men and

chiefly as concerning the affections which are partakers of the qualities of their bodies: that they partly depend of the starres or at least haue some agreement therewith. As to say that a man is of a more coloricke thē flegmaticke complexion or contrariwise. Neuertheleſſe euen in this ther are many things to be noted: Our Mathematicians to whom I speake doe found theyr iudgement vpon the houre in the which one is borne. But I say contrariwise that the hour of the generation is more to be considered the which for ymoſt part is vnknowen for the mother hath not allwais a time certaine wherein she shoulde bring forthe her childe. And whatsoeuer they haue to reply agaynſt it yet for all that shall they be conuinced by reaſon that the starres haue not so greate force to prynt qualities in a man at his birthe as at his conception yea & I say more ouer that putte the caſe the starres did giue vs our qualities or properties

ties by their influence ẏ that doeth not come by our birthe for cõmune erperience doeth proue it. Neither is it wout cause that Persius saith

Geminos Horoscope Varo Producis genio.

which is as muche to saie as that vnder the same Horoscope or ascendent two may be borne of diuerse natures. Whych is allways sene yea and that in brethren which are twynnes whych wyll so dyffer one frõ an other as thogh the positions of the starres had bene clene contrary I will not say that to iudge surely by the natiuitie, of ẏ nature of a man beside this ẏ he must haue all the degrees of the Climate wel marked: moreouer this genethliak and teller of mens fortune by the starres must haue his Astrolobe in his hand. For to trust to the clocke or diall is scant sure enough. For if one doe misse but a fewe minuts a man shall finde great chaunges in the beholding of the starres. But whether it be that one must iudge by the conceiuing or by the birth it

is no matter this I will aske if the sere of male and famale do not surmount all the rest of the qualities which ar in ẏ creature. But if this be true that in one moment and in one belly a sonne & a daughter shal be conceiued: yea & in one moment one womã shal be brought to bedde of a man childe and an other of a woman childe. Whence cometh this diuersitie which is the principall: but that the starres & planets haue no suche power as those felowes wolde haue men to beleue. If a man shoulde make a comparison Ther is nothing more certaine thẽ that the sede of the father & of the mother haue an influence and vertue of an hundreth folde more power then hath all the starres together, yet notwithstanding a man may see that it faileth oftentimes, and the disposytion also may be diuerse. Let vs take two men of contrary and diuerse natures, hauing either of them a wyfe lykewise of a contrary complexion and nature, ẏ

do begett children in the selfe same houre and are brought to bed in the self same house: it cometh commonly to passe that ỹ children wil take their complexion rather of their fathers & mothers then of the aspecte of the starres which they both had like. And the reason is so euident that none of good iudgement wyll speake any thing to the contrary. What should we say then of the influence that the starres of heauen giue to men? I graunt (according to that that I touched before) that the starres haue in deed some concourse to forme the complexions: & specially those that concerne the body: but for all that I denie that the principall cause cometh frō thense. I vnderstand as concerning naturall causes euen those whiche they call inferior causes. For the seede, whereof the children are procreated and made dothe goe before and is of greater importaunce. Secondly I say that the Astrologians doe make an euill foundation, and are

not of a sure ground when thei wil rather iudge by the natyuitye and byrthe then by the generatyon and conceptyon, but it is true that the generatyon and conceptyon is vnknowen vnto them, therfore haue they no certaynty of iudgement. Thirdly I say that God worketh in many by a speciall grace euen in forming their nature, so that the constellation hath no place at all, or at the least is so there erting wished and put out, that it can not be perceiued of men. Thus much concerning the natural inclination.

But if we come to the grace that God geueth to his children, at such tyme as he reformeth them by his holy spirite, and changeth them in suche sorte that they are worthely named New Creatures: whereto serueth all the aspecte and respects of the planets? Is this it whereupon God hath founded his eternall election? if the Byrthtellers & castars of mens natiuities wil alledge this ỳ a man may vse these things

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as inferiour means. This is a very
folishe cauillation. We do se how
it hath pleased God of set purpose,
to drawe vs backe from suche con-
siderations, when he hath caused
them to be borne in ỳ second place,
whom he wolde preferre to the o-
ther: as we haue in the example of
Jacob. For wherfore was it that
Esau which shuld be reiected came
befor: but that God inbreaking the
commune order of nature woulde
lykte our eyes more hyghe: Admo-
nishing vs hereby ỳ we muste loke
vp and fasten oure eyes vpon hys
wyll only without tourning away
to searche other causes. Let vs only
rest vpon this, that God reformeth
men in suche sort, when he calleth
them vnto hym that they become
all together new. It was spoken of
saul when God wolde prepare him
to be king that he wold make hym
far otherways then he was. Thys
came by no constellation, but God
wrought in hym far aboue & beyond
the course of nature. And yf thys

come to passe in a man whō he had chosen for the temporall regiment: what shall come to passe as concerning them whom he hath chosē for his children and heriters of ỹ heauenly kyngdome? Surely it must needes be that this doth surmount all the firmament and the starres. And this is most certain that whosoeuer dothe denye that regeneration is a worke of God aboue nature dothe not onely shewe that he is a prophaine man: but also doth openly renounce the faythe of the Christians. Therefore we must limite the force of the starres by that which concerneth the worlde and doth apperteine to the body and is one of the first inclinations of nature: excepting neuertheles ỹ spect all gyftes that God gyueth to one aswell as to an other without the ordinarye meanes: and specially ỹ reformation that he maketh in his elect renewing them by his spirit.

But this bastardly astrology not contented to haue disposed and set

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in order ꝯ complexion and maners of men: doth extend her iudgement further. Which is in foretelling ꝯ which shall fal vpon them all their life longe, and the time and maner of their deathe. Wherein there is nothing but a rashe boldnes and no reason at all. For at the moste the starres may empʒinte certain qualities in the persones but they can not cause that this thing or ꝯ should fall vpon them afterwarde of other occasions. So now thogh ꝯ a bigth reader cold iudge a man to be pain full and dilygent to gather ryches: yet can he not forsee that some heritage shall fall vnto hym by succession, because that lyeth in the wil or condition of others and not of himself. Behold then wherfore it was sayd of olde, that these mathematician maskes are good to fil ꝯ eares and to empty the purses: Because that when they tel of good fortune they fede the curious wyth wynde and vanitie and drawe forth of thē what so euer they wyll after that

once they haue bewitched them. Well they can tell a man how many wiues he shall haue: yea, but synde they in their starres the nativitie of his first wife, to know how long she shall liue? By this meanes the women shoulde no more haue their peculiar natiuitie because thei should be subiect to their husbandes natiuitie. To be shorte by this meanes the Horoscope or ascendent in the byrth of one particuler person shoulde comprehend the iudgement of the whole disposition of a contrey: seing that they boast themselues that thei cã iudge if a man shall haue an happye mariage, and whether he shall haue good or euil chaunce by the wayes and fieldes: into what dangers he shall fall: whether he shalbe slayne or dye in his bedde. Let vs regarde nowe with howe manye men we haue to doe wyth all in oure lyfe tyme. If the Sothsayers had not all their wylles, and their fortunes in their sleues at commande-

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ment, what colde thei promise vs hereby? Therefore doe I conclude that all those that take vpon them to knowe the fortune of one man by his natiuitie ar deceyuers of the people, in so much as the causes are not in him whose byrthes he casteth, but in others. It should be to longe to bringe all the examples that mighte be broughte, but one only may suffice.

There dyeth many times in one battell thre score thousande men, I do not speake of ỹ most great discomfitures, but of such as are very common, nowe I demande if that we muste assigne to all these that are coupled together in their death the selfe same ascendent in theyr byrth? When they wyll saye that one thing that commeth rare may not be preiudiciall to the common doctrine of an arte. This is but a shifte easely to be auoyded. For I speake vnto them of a common thing: the histories do testifie that in twenty battels in Spaine there

dyed

dyed about thre hundred thousand men. And wythoute further waydyng in the matter, who can not easly iudge ꝑ these that dyed together, were far diuerse in natiuitie in the espects & respects of ꝑ stars. So that in so greate a multitude Capricornus and the Ram and the Bulle dyd so iumble their hornes together that all was there confounded. Aquarius did powre out his water in such aboundance that it was like a floode. The virgine had loste her virginitie. The Crevis went backewarde. The Lion stroke behinde w̄ his taile in suche sort that one could not perceyue it. The twinnes called Gemini, did so mingle them selues together as though they had bene one. The Archer did shute traiterously and afore one were aware of hym. The Scales or Ballance was false. The fishes did hide them selues vnder the water so that thei coulde be sene no more. Neyther had ꝑ sting of Scorpio any force, vnles it were

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the cause of all thys murther. Yea whiche is a great deale worse, thei are not content to haue spred their winges so farre abrode in mans natiuitie: but they do vsurpe the iudgement, or rather the sothsaying, and for tellyng of all enterprises by the present aspect of the starres. As for example, if a man haue a iorney of two hundreth miles of, where he doth dwel, maister Astrologer wyl gaze and spye by the heauen, to know when it will be good that this poore foole shuld depart to finde at. xv. dayes ende his familie safe & wel disposed when as ỳ starrs which did promes him good succes shalbe out of their reigne & domiñ. I pray you if the starrs had any powre to conducte and gyde mans enterprises shoulde we not rather haue regarde to them which then beare rule when the matter is a doyng? What foly is it to saye, yf I ought to bye marchandies of a man which is beyonde the sea, that the starre which ruleth at my

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departure shall giue me good successe, and they which rule when the bargaine is made can do nothyng. I remembre the tale that they are wont to tell of the Cardinall Farnesus who by the counsel of an astrologer was compelled to leaue his dinner to get on horseback: to the entent that he might haue good succes in his embassage. And if he had departed two houres after hauing dined at his leasure and had come that night to ỹ same lodgyng: what woulde that either haue furthered or hyndered hym? Who is it that doth not perceyue ỹ the chiefest point is to knowe the situatiō of ỹ starres whē we shuld end the matter? I meane yf there were anye controuersitie whether we ought to beleue them or no. But we may easely perceyue that all is but a mere abuse. I haue heard tell of certayne phantasticall felowes which are in honor which durst not get vpon their mules without thei had afore asked leaue of the starres. Put the case it were a counseller

of some hie court: there is a certain time appoynted to assemble together there are twentye which are subiect to one rule & law, & yet for all that theyr stars are diuers, ỹ law calleth thē all together, what shall they doe? If men were ruled by Astrology they would be so far from euer endyng any proces and action that one should not be able to bryng three Iudges together to here a mans cause. Therefore it must nedes be that either the stars must be remoued to the intent thei may otherwise agree or els that al policie should be beaten downe.

But we knowe that god doth approue this order that there shoulde be certayne houres appoynted to kepe iustice to heare his worde to receyue the sacramentes, without hauing regarde to ỹ opposition of heauen. If that in musing vpō the starres men doe forsake the order which God hath appoynted, and that euery one go aside without accommodating hym selfe to the cōmon societie of mankind: shuld

not God be contrary to himselfe? Where shall that incomprehensible wisdome appeare by the which he hath so well ordered all thyngs that it doeth seeme that he hathe made all by line and measure? If one can not obey hym in thys one poynt, except he do contrary to the order which he hath placed in nature? A man may very well applie that mery taunte to this kinde of men which an auncient Philosopher heard of his maide, who whiles he marked ouer earnestly the starres and the firmament, had no leasure to loke to his fete, and so stumbled & fel into a ditche. Then sayde his mayde vnto hym, there is nothyng better then to thinke vpon those thinges that are most neare vnto vs. I woulde not turne nor applye this taunt or mocke to the trewe Astrologians whose labours and paine which thei haue taken to make vs know the secretes of heauen, can neuer be ouermuch praised: for somuch as it was

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good bothe to glorifie God and also to serue vs to our vse and commoditie. But for these speculatiue fooles which walke aboue the cloudes, and in the meane season doe not consider whither God doth cal them, nor haue regarde of their dutie, which (I saye) wander out of the way which God sheweth them and forget their dutie which they owe to their neighbours: is there not good cause why one shoulde mock and deride their vanitie, and that God also shoulde make them ignominius and shameful & cause them not onely to stumble, but also in the ende to fall and to breake their necks?

After that these our good maisters the Genethliaks which tell mens fortunes by their birth, haue brought euery one of vs vnder their perticular iurisdictionby Astronomy they vsurpe also ỹ same power ouer the vniuersall estate of the worlde. And surely I do confesse, accordynge to that that I haue a-

fore sayde that in so muche as the earthly bodies haue a certain agrement with the heauē: we mai well note that certaine causes in the starres why thyngs come so to pas here beneth. For euen as the influence of heauen doth often times cause tempest whirle windes and chaunge of weather, and continuall raines: so consequently it bringeth barrennes and pestilences. Therefore in that that we see an order and as it were a knotte and tying together of the things whiche ar aboue with the things that are beneth: I am not against but that one may seeke in the heauenly creatures the begynnyng and cause of the accedentes which are sene here in the earth. I take this worde beginninge not as the first and principall cause, but as an inferiour meanes to Goddes wyll: yea, and such a one as he vseth as a preparation to accomplyshe hys worke euen so as he determined in his eternall counsell. Howbeit we

must

must not altogether deny but that there is sometime a certaine agrement of a pestilence which we see here and the influence of the starrs which is knowen by Astrologye. Yet this in no case can be general: for when the choyse was lefte to Dauid which of the thre roddes of God he woulde chuse and that he had chosen the pestilence: we may not say that that did procede of the starres. Likewise when the famin was so great in Siria and in Israell in the time of Elias and that the drought was there so longe: it were a point of great folishenes to seke wither the starres were there vnto disposed or no, synce it was an extraordinary miracle.

Neither must we take this example as one amonge others very rare: since God speakyng generally in the bokes of Moyses: sayeth that all aduersities that come vnto men are hidde in his treasures: Wherby he doeth signifie that he powreth them furthe, to punishe

mans ſinnes: and that if mā by his malice did not prouoke his wrath, he woulde ſhut them vp as it were in a coffer. And ſurely there is not anye more common doctrine thoroughout all the Prophetes then this: to wit, that he wyl make the heauen and the earth as braſſe. And ſeyng he aſſigneth the cauſe to our ſinnes, all influence of the ſtarres is excluded. As for the warres, there is leſſe matter: why thei ſhould ſearche the cauſe in the ſtarres wherfore they come, ſince they alſo are Gods ſcourges to correct ſynnes, which depende nothing of the ſtarres.

God promiſing to Abraham that he woulde geue the lande of Canaan to his poſteritie, ſayth that the terme is not yet come. He doth not ſay that the aſpect of the ſtars doeth not beare it. What doeth he ſay then? He ſayth that the iniquitie of ỹ Ammorities is not yet com to the perfectiō. Wherfore as men vſe to gather the fruicte of a tree

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when it is rype: euen so our sinnes do hasten Goddes plagues. Nowe let vs see whether mans wickednes and transgressions do procede from the starres. There haue bene of olde tyme certayne phantastical felowes, which did imagine it: but this madnes was iustly cast asyde by the whole worlde yea, and was counted a deuilishe inuencion the which all Christians ought to abhorre: as in dede it can not be receyued but all the holy Scripture must be ouerthrowen and god blasphemed and libertye giuen vnto men to doe wickedly. Therefore I take this article as concluded that the contempt of god and the dissolutions which are committed in any countrey that is in the earth haue respect to the starres. Which if it be so, we must also not attribute to the starres Gods vengeaunce that commeth for such causes.

If they obiect that god can vse the naturall meanes to chasten men withall: I doe not denye it. But

must we saye that this is done by a continuall order euen as the starres are therevnto prepared? No but contrarywise when God doth drye vp the redde sea and the riuer Jordan although he did vouchsafe to vse the winde proper to do it w̄ all: yet it was not sayde that that winde was stirred by any aspect of the starres: but that God did raise it vp at that present. Although I wyll wyllyngly agree with them in thys poynte that when it pleaseth him he doth applie the nature and propertie of the starres to his seruice. Onely I saye this that nether famines, pestilences, nor warres, come at any tyme by the disposition of the starres: if it be not because god would declare his wrath vpon mankinde. And contrariwise that ẏ aboundance of good helth & peace do not procede frō ẏ influēce of ẏ starres, but from the blessing of God, whether it be to erhorte & brynge vs to repentaunce by suche gentilnes, or that he will cause vs

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to feele his loue when we obey his iustice. But let vs conclude vntyll these our counterfaite Astrologians haue shewed that the starres either make vs to serue God or do stirre vs vp to be rebelles and to resist him: that they are neither causes of the good nor of the euyll whiche come vnto vs. For euerye one may see that the one followeth of the other.

If I would gather al the examples which do agre with this matter the booke shoulde haue none ende. And yet for all that there is none which may not easely of himselfe marke them and finde them out. Wherefore let vs learne to staye oure selues on the promises and threateninges of God: which seing they nothing depende of the situtiation of the starres do teache vs that we must not set our minde vpon the starres.

This is the cause that God by hys Prophet Esay did mocke the Egiptians and Caldeans, whych

for al that were the cunnest naciõs in this arte that euer were in the worlde: rebukyng them and laying to their charge that by al their science they coulde not forese the desolation which was nere to thē, because it came not from the naturall course of the starres, but of Gods secret iudgement. Neither can one obiect that he doth rebuke the men whiche dyd falsely boast they were conning in Astrologie. For he turneth himself namely to the arte, declaryng that it is nothing els but vanitie.

For when he speaketh to the kyngdome of Egipte, he sayeth:

Isa.19.12. * where are nowe thy wyse men: that they maye tell thee or maye know what the lord of hostes hath determined against Egipt.

And yet there was no part of astrologie but it was there. The Prophet doeth as it were speake in despite agaynst all them that medle wyth it, sayinge that it is not their office to knowe the thynges

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which come to passe as thei make profession. There are more expres wordes when he speaketh to Babilon. * Thou arte wery ed in the multitude of thy counsels: let now the Astrologers, the Stargasers, and pronosticatours, stand vp and saue thee from these thinges that shal come vpon thee. Behold thei shall be as stubble: the fyre shall burne them. Isa. 47.13.

The Chaldeans were moste renowmed in Astrologie that euer were anye: so that all they which haue thrust them selues into this curiositie, did borowe their name from them. Wherfore we se howe God reproueth and condemneth them: and pronounceth playnlye that men can not learne of the starres the mutations and falles of kyngdomes: and that he wyll punishe the pryde of them whiche haue thrust themselues in to enterprise it. Therefore he saith also by the same Prophet that he doth scatter abrod and bring to nought

the signes of the Sothsayers: and make Enchaunters mad: that he wyll tourne the wise cleane contrary, and make their science folishnes. He doeth not rebuke the rashnes of them which ar not wel founded in the arte: but he doth ouerthrowe theyr principles and maximies: to wit this consideratiõ of the starres whereof he speaketh in another place. Wherfore Daniell entending to expounde Nabucadnezers dreame the whiche all the Astrologians and diuines cold not once attaine vnto: doeth not make him more wise then they in the arte nor yet more subtell. But he maketh their science and the reuelation of God, as it were, two contrary thinges. The Astrologians, sayth he, & diuines could not declare the secret vnto thee: for it is God which is in heauen to whõ thys doth appertaine, to wit to declare secretes. And to be shorte we see that this whole part of Astrology which doeth serue for diuination

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tion called iudgement: is not onely counted of God as vaine and vnprofitable: but is also condemned as derogatynge from his honour and diminishing his glorye.

Wherfore if we wil be of his people let vs harken what he sayth in his Prophet Jeremy: * let vs not be lyke the Heathen, fearyng the sygnes of heauen. I knowe well inough the shifte that certaine do bring: to witte, that we must not feare the starres as though they had rule ouer vs: and yet for all that they doe not cease to haue a certayne particular superiorities vnder the hande and gouernaunce of God. But there is no dout but that the Prophet woulde bring vs to the prouidence of God, † which thig to the intent he might bring to passe, he goth about to bring vs from the vaine care that the heathen men did torment themselues withal: for asmuch as he speaketh to the Israelites which were prouoked to geue themselues to such

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folly by the example of the Chaldeans and Egiptians. Let a man aske nowe a dayes a Genethliake from what spryng their arte is come. They can not deny but Babilon was the fountaine: and that that which they know is but as it were litle ryuers which runne frō thence. Therefore since God hath once forbiddē his people to be like to these mens predecessoures and masters: shall we doe well if we be lieue these their inferiers? Though there were none othere euell but this, that in attributyng the causes of our prosperous successe and afflictions to the starres and to their influence, we put as it were cloudes before oure eyes to driue vs awaye from the prouidence of God: we maye already see that it is a thyng ouer dangerous to medle withall. But more ouer thys foloweth that those men whiche wander amongest the starres, doe descende no more into their owne consciences to examine their life:

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although they know that they carye within themselues the matter and cause of all euyll, and theyr synnes are the woode to kyndle Gods wrathe, for the which warrs famine, pestilence, hayle, frost and other lyke thynges do come.

Likewise they that loke for good lucke by the prediction of the starrs restyng fully vpon them: do withdraw theyr hope from God and become sluggishe to demaunde it, as though they had alreadye wonne that which they looked for. I am not ignorant what they haue to say against it and to cauill. They will alledge a saying of Ptolome, that the significations of starres are not lyke the decrees of a parliament which should haue their execution ready: because god is aboue them. But when they haue sayde all that they can this is but a shifting hole: for seyng all the euylles wherewith the starres threaten vs do procede from the order of nature: we must nedes conceyue this

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phantasie that our sinnes are not then the cause.

I wyll let passe the absurditie and contradiction that is in theyr wordes: to witte, that the order which God hath appoynted to be euerlastyng is changed by causes that come by chaunce. As though god were contrary to himselfe. It is inough for me that I haue gotten ỳ minde of the Prophet which is that he doth set forth, as it wer two contrary thynges the respect which the Heathen haue to the starres in imaginynge that theyr condition and estate of their lyfe dyd wholly depende thereon: and the knowledge on the which the faithfull oughte to rest to witte, that they are in the hande of God and that he wyll blesse them yt they serue him with a good conscience and ỳ all the euils that they sustaine are so many punishments for theyr synnes.

Our Genethliaks thinke they haue a great solution in that the

prophet

prophet nameth the starres sygnes, for thence they conclude that theyr office is to signifie thynges before they come.

And for confirmation of that, they alledge that whiche is written in the first chapter of Genesis to wit, that God created them to this ende. But since they make so great bragges of this word signes what wyll they say to that which is written in Esay* that God doeth destroye the signes of the diuiners? It is moste certaine that he speaketh there of the Astrologians. So if I confesse to them that they maye haue signes but that God wyll ouerthrowe them: what haue they gayned? Isa.44.25.

Moreouer this cauillation is ouer impudent to saye that Jeremy doeth after a sorte confesse that there is some signification in the starres, because he calleth them signes. Yea, and it is a common kinde of speche in rebuking an abuse, to vse the wordes customable amongest

amongest them whome they wyll rebuke.

The scripture calleth the Idols the heathen mens Goddes. If any vnder pretense of that name, would proue the Idols to be gods who is it that woulde not mocke his folishenes? Wherfore: the Prophete doeth admonishe the people that they shoulde not be troubled nor vexed with this opinion of the Heathen: that the starres should signifie this or that. As also at this presente we can not rebuke this errour, but we must say that we muste not occupie our mindes with such significations.

As for the terte of Moyses they pull it in peces whilest they wyll stretche it to their folyshe phantasye: God hath ordeyned the starres to be sygnes. But we must marke of what thynges: how be it euerye one of sounde iudgement doth wel inough vnderstande that Moyses would haue touched that which I haue heretofore declared, concerning

ning the true vse of Astrologye. Although the starres be signes vnto vs to shewe vs times to sow or plant, to let bloode or to minister Phisike and to cut wood, yet for al that thei are no signes to know when we should put on new garmentes: whether we shoulde bye and sell the Mondaye rather then the Tuesday and other like thynges whiche haue no respect nor agrement with the starres.

Therefore as we do confesse the naturall sygnes: so as we detest the sorcerie that the Deuyll hath inuented.

Wherefore it is an impudent slaunder wherewith they slaunder vs, in that they go about to make men beleue that we do destroy the order which God hath established in takyng awaye from the starres the propertie that they haue to signifie things afore hand: yea that we condemne a very excellent and profitable science. All this cloke is taken away in one word: when

we put a difference betwixte the naturall Astrologie and this bastardly Astrologye which the Magicians haue fayned. I know that to knowe the course of the starres their vertue, and that which is of this sort is not onely very profitable to men: but also doth stirre them vp to magnifie the name of God in his wonderfull wisedom which he sheweth there.

For although the very ignorant and Idiots can not lifte vp theyr eyes to heauen but they shal haue great occasion to glorifie God: yet thei which haue studied to comprehend the secretes of nature, which are not knowen of all men, ought to be a great deale more stirred vp to doe their dutye. But it is another matter to speake of the right and moderat vse, and to speake of the abuse and excesse.

If any man woulde in praising of Wine, allowe dronkennesse: woulde not all the worlde rise vp against him, because he shoulde be

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a wicked corrupter of Gods wor-
kes: The same do they which do
borow or rather steale the tytle of
a good and approued science, to co
lour certaine phantastical imagi-
nations cleane contrarye to the
truth of the science which they do
boast of. And surelye I preuented
their subtiltie in the beginning,
when I made a protestation that
I woulde not onely reiect the art,
which hath her beginning in the
order of nature: but also that I do
esteme it and prayse it as a singu-
lar gifte of God.

Therefore when the Genethli-
aks would haue their gew gwaes
and folysshe toyes to be of force vn
der pretence that it is a holye and
good thyng to consider the workes
of god: let euery one be warned þ
he should bring them to this point
and not suffer himselfe to be cari-
ed out of the waye by their far set-
ched circumstances. But they doe
euen as the Alchymistes which do
insinuate them selues by long pre

faces of the temperature of the elementes and of the agrement whiche is amongest them and other lyke thinges which are trew and founded on good reason.

But after they haue long gone about the bushe, at length thei do nothyng but bable and giue vaine wordes: and then they haue done.

And to be shorte since that the heauens shuld shew forth ỳ praise of God, & the firmament ought to be as it were a glasse, to beholde his vertue and infinite wisedome therin: let vs learn if we wil make our profite well of this, not to go wanderyng about in our imaginations whyche shoulde bryng vs away from God.

But our Mathematicians do obiect that Ioseph, Moyses and Daniell, were taught in the scoles of the Egiptians and Caldeans: and that thei did rehearse this of themselues to their praises and not as a vicious and noughtye thing. As for Ioseph I answere that he doth

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faine himselfe to be a diuine, but he did that vnder a colour, as also euery one may see that for ỳ time he doeth disguise himselfe before his brethren.

Furthermore, when that he foretelleth the famine of Egipte, dyd he coniecture that by the starrs No but contrariwise he knew that by a wonderfull reuelation. For to the Egiptians which had sought euen the vtmoste partes of heauen to knowe howe they shoulde foretell those thinges which were signified by the starres; yet for all that knew nothyng of this famin and might haue bene taken therewith afore they coulde haue once thought on it. God doth admonish Pharao by a dreame. Joseph doth declare vnto him that which was reueled vnto him by God, Is ther any thyng I praye you in all thys whiche doeth sauoure them that make it their Buckeler? As for Moyses it is sayd that he was enstructed in all the wisedome of the

Egiptians: but must that be vnderstode of their superstitions? Nowe I place this curiositie to foretell thynges by the starres amongest the worste superstitions that they had. But to the intent this dout maye be taken awaye, let vs see whether Moyses dyd helpe him selfe wyth thys science in all his enterprises. When he shoulde bryng the people out of captiuitie dyd he take the starres for his guydes? Likewise when he passed ouer the redde sea? Finally in al that God did by his hande was he euer guyded by this science? He was alwayes ruled by the mouth of God hauyng alwais respect to the promise of the tyme of deliueraunce: and attemptyng nothing but that which was agreing to that whiche was reuealed him. Daniell also was skylfull in the art of the Chaldeans: but we doe not see that he dyd desire to knowe more then the naturall Astrologie. And sure to make shorte

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there is no doute but that GOD when he speaketh so often of these foretellers of thinges would haue expresselye condemned the superstition as well of Egypte as of Chaldee by the which the people of Israell mighte haue bene corrupted.

Therefore when the Genethliaks to the intent they may honor their science do put forth this auncientie: this is all that they get by it, to wit, that euerye bodye knoweth it is a curiosiotie which God reproueth. & ẏ which he hath streitly forbidden his church to vse. And moreouer they do great iniurie to the holye Patriarches whom they wyll wyth false lyes brynge into their company.

They helpe them selues also with the sentence of our Sauiour Christ sayinge: that there shall be signes in heauen to tell the day of his last comming. But thei speake of this as Clarkes and Scolers do talke of warres; trueth it is that

we shoulde pardon them since it is not their wonte to talke of ꝑ holy scripture, but to prattell of other thynges. Yea in dede we ought to forgeue them if they did abstaine from defylynge it in the depra-uyng of it as they doe.

Howbe it this scripture doeth so lytle fauour them that we may tourne it against them. For oure Sauiour Christ doeth not speake there of any constellation proce-dyng from the course of nature: but rather of an extraordinarye thyng which doeth nothyng agre with it. Yea, and the Prophetes when they wyll declare how fear-full the wrath of the Lorde shalbe do vse such kynde of speaches: that the Sunne shall be darkened and the Moone shall geue her light no more. It is most certain ꝑ it was sene so to come to passe so often as God did plague his churche. And yet in the latter day which ought to bryng the perfection of all thyngs there shalbe visible signes, al well

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to admonisshe the faithfull as to make the vnfaithfull more inexcusable. But how so euer the matter go thys poynt ought to be as concluded, that the signes and tokens wherof he maketh mencion there can not be comprehended by the course of the Starres: since that God wyll sende them as thinges properly and particularlye belonging to that time.

Yea, and moreouer: that they wyll import chaunge of this common order vpon the which the Gethliaks doe pretende that they are founded.

The same oughte to be sayde of the Starre whiche did appeare to the Philosophers which cam from the East. And it is a greate mockage to attribute that to the order of nature that the scripture doeth rehearse for the miracles. Shall they saye that accordyng to their sciente there might a starre aryse which shoulde go towardes Jewry, and then right to Jerusa-

lem. Yea, and that it shoulde banishe away, and that a lytle while after it shoulde appeare agayne, that it shoulde goe to Bethlehem, and that it should stand vpon one certain house to marke it out: Yea and that which is more, that it shoulde kepe her compas thereafter as the men whom it guyded were able to go: When they haue well sought the heauens thei shal fynde nothyng there, but it is either a fired starre or els a plannet. It must needes then be abone nature, and by consequent aboue the nature of Astrologye. And nowe what is more cõtrari to reasõ then to drawe a singular priuilege to a general law? Who is it that doth not see their impudencie so well that they mocke them when they do argue after this sorte: God dyd by a miracle set a starre to guyde the Philosophers which came to worshyp his sonne, and gaue it a course agreable to their iourney, which neither was like to the generall motion of heauen nor to the

motion of the planettes. Therefore it followeth, that the starres doe declare the condition and fortune of euery one of vs, and that by their influence all oure life is gouerned. We nede not any great subteltie to rebuke such a beastlynes. And if there were none other thing but ỳ yet one might see how stable the foundations are where vpon thei leane.

But to the intent that euerye one maye better vnderstande the wickednes which here is hidde as venim in the serpentes taile: it is good to vnderstand that they mak no daunger to make all Christian religion as wel subiect to the starrs as mens bodies. For they vndertake to render a reason wherefore Mahomet and hys Alcoran hath a greater dominion then Christe and his gospel: to wit, because the aspect of the starres is more fauourable to the one then to the other. What an abhomination is that? The Gospell is Gods Scepter by

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the which he raigneth ouer vs: it is the vertue of his arme, whiche he openeth, as Saint Paul sayth for the saluation to all beleuers: it is his stedfaste trueth vnder the which all the angels of Paradise ought to be humbled: the holy goste is he who maketh it to profite geuyng it force and victorie against all that resist it, against the Deuyl and the worlde.

But these phantastical felowes say that some corner of some signe of the Zodiak doeth cause man to beleue it. Contrariwise the sect of Mahomet as the Scripture teacheth vs is a iuste plague of God to punish the ingratitude of ỹ world. And yet they wyll make men beleue that it is set vp and aduanced by the disposition of the stars. To be shorte it is euident that all they which mainteyne such madnes know not what it is to speake of God and his religion, no more then brute beastes.

But to the intent they myghte make

make all thynges serue them as men famished vse to doe, they obiect the eclipses and comettes: and saye that if they haue any signification then we may saye the same of the rest of the starres. I answer that as for the eclipses if they be naturall they haue no signification: vnlesse it be that they may engender raine or winde or a whirle winde, or such like: accordyng as we haue afore expressed. But we will suffer fooles to imagine that one may by them foreshewe what shall chaunce to kingdomes, dignities: yea and to perticular persons

Now we read that it was necessary sometymes that some skilfull man in Astrologye shoulde warne the armye of the Romaines of the Eclipse of the Moone which shuld be: to the entent that the souldiars which ignorant in those matters, might not be troubled as w some euyll signe or token.

We see then that the true astrologye doth take awaye the superstition

As did C. Sulpicius Gallus tribunus militum.

ssition that these mad men do go aboute to bringe in againe. As for the wonderfull Eclipses, as that which came at the deathe of oure lord Jesus: I do not deny but that they haue certayne significations. But that dothe so lytle serue for oure deuiners that it is rather to stoppe and beate downe their bablyng. For if it be necessarye that there shoulde be an extraordinary miracle to signifie thinges afore-hande, howe wyll they fynde that proportie and force in the common order? It is almost the lyke in the comettes although it be not altogether so. For they are inflamacions which are engendred natural lye: not at any certaine tyme, but as it pleaseth God. Wherein one may see how much the comets do differ from the starres: since that they are engendred by the accidentall causes. And yet neuertheless I wil not agre with them in this that their foretellyng are certaine, as also verye experience doth

doth shewe it. For if a comet do appeare and soone after some noble man die: the people will say that it came to sommon him to appeare. But if the death of no noble man do followe, they will let it passe, and neuer speake on it. And yet neuertheless, I do not denye but that when God will stretche out his hande to execute some iudgement worthy to be remembred in the worlde, he will some tymes admonishe vs by comets: but that doth nothing serue to bynde men and their condicion to a continuall influence of heauen.

Now it remaineth that we shuld answere to the examples whych they alledge to vs. And surelye it woulde seme that their arte were wholly approued by them. But amongest all others, there is one that maketh all them astonished that reade him: to wit, of the Mathematician called Asclepiades, which foretold that Domician the Emperour shuld be killed. But

Domician being angry with him, called him and ſayde vnto hym: that ſince he occupied himſelfe ſo muche in diuining of others, that he ſhoulde diuine alſo of himſelfe. He anſwered the hour of his death was at hande and that his bodye ſhoulde be pulled in peces of the dogges. Domician maketh him to be kylled: and doeth commaunde that he ſhoulde be burnt to the entent they might bury his aſhes as they were wont.

But lo ſuch a ſtorme came ſo ſodenly that it did put out the fyre, & dogges fell to eate the body. But within a while after, Domician was killed. Moreouer, that which thei ſay of Julius Ceſar & his Mathematician Spurina, is not altogether ſo merueilous: although it come ſome thing neare. For he did admoniſhe Ceſar that he ſhoulde beware of the fyrſt day of Marche. But the daye beynge come, Ceſar ſaide vnto him: Loe the firſt day of Marche is com. The other anſwe-

red,

red, it is not yet passed. And surely Cesar cõming into ẏ senat was ther slaine. Thus our Genethliakes thinke ẏ they haue won ẏ fielde so that none can resist them to wit, that they can shewe that there is a sure trueth in their arte. But I will aske them if they thinke none other were borne in Rome and in Italy the same daye & at the same houre wherein Julius Cesar was borne: And it is like that manye were borne vnder one selfe same Horoscope. The same may be said of Domician. But did they al ther fore dye in the same day: Or had they a violent death: No but contrariwise euen as the same horoscope did not make them all Emperours so likewise it did not cause that they shoulde all dye one maner of death. Therfore we may see ẏ there is neither reason nor truth in their art: for if there wer any it wold take place everywhere. But we se ẏ sometime. xxx. are borne at one time, one dyeth at twenty an

other at fiftye one of an ague, the other in the warre. Likewise afore they die, euery one hath his seuerall kind of life, and his state doth differ from euerye mans estate. And what hath euery one his own starre in heauen, wherein he may learne what shall come vnto him? For if the constellation coulde doe any thynge it woulde be equall in euery one. After the same sort that may easily be refuted whiche they allege of Augustus the Emperor: who hauing heard Theogines say that his natiuitie did promes him the Empyre of Rome. And in remembraunce of this he coyned his money with the signe of Capricorne vnder the whiche he was borne. Who will doute but that many poore wretches were borne vnder ỹ same signe, of whō some was a swineheard, another a nete herd, & euery one in such a kind of empyre & dominion? Yf the horoscope or the respect of the starres had gyuen the Romaine Empire

to all them which were borne the same time that Augustus was: there woulde haue ben but a lytle portion left him. Whereof I conclude that al ỳ diuinations which haue ben, wer founded nether vpõ reason nor vpon science. Thei wil obiect that yet for all that we see the trueth by the issue. I answere that that doeth nothyng serue to proue their art lawfull. But we do onely stande vpon this poynct, that it is a wicked curiositie and reproued of God: and not whether that diuines did some times saye true or no. Truth it is that al which commeth from the Diuill is no thing but lies: but God doth often tymes suffer that these deceiuers do say the truth, when as he wyll bythis meanes punishe the incredulitie and vnbelefe of the wicked Let vs take for them bothe the example of the Sorceresse whereof Samuell speaketh. For that which she sayde to Saul came sure to passe. But shall we therefore saye

that she had a science founded vpon reason whereby she could foretell hidde thinges: No for God by his iuste vengeaunce did louse for that present the bridle to Satan to the intente that that wycked king shoulde be deceyned euen as he was worthye. Likewise we oughte not to iudge that bicause she sayd the trueth, that therefore it is lawful for the children of god to vse suche meanes. For it is not after this sorte that God woulde we shoulde knowe those thynges which ar expediēt for vs to know.

And of thys we haue a generall rule in the. xiii. of Deuteronomie: where it is sayde that if any prophet doe foretell thinges which after come to passe: yet if that vnder the pretense that he hath told the trueth, he woulde bring vs to the seruice of straunge Gods, we shoulde not cleaue vnto him: bicause God doth proue vs whether we loue him or no.

Let vs well wey this worde, to wit

wit, ỹ what colour or appearance of the trueth so euer those thinges haue which are contrary to God, and which he doth reproue by hys worde: yet that he which walketh in a good conscience maye wel beware of such things and that ther be none deceiued by them but onely the infidels and hypocrites: because that as Saint Paule sayeth it is mete that they which wil not followe the lyght shoulde walke in darkenesse. To be shorte, I do no more regarde all the true thinges which the Mathematicians haue afore tolde then the false miracles wherwith Pharaos Magicias did resist Moyses, and by the which Christ hath foresayd that ỹ world should be deceyued. 2. Tessa. 3.

But as it is a horrible and endles labouryng to be wrapped in all the follies and superstitions in ỹ which men do wrap them selues after that thei haue once let louse the bridle to their curiositie many light headed felowes hauing giue

thēselfes wholy to diuine & foretel things by the stars they do thrust them selues yet further in to all kind of diuinations for after that thei are once entised withone ther is no deceite of the deuel so greate wherein they are not delited, but to the entent they myghte make their diuelishe arte to seme good, thei couer it with the name of Salomon as though he had ben a sorcerer And surely the scripture maketh mencion of ẏ learning which he had in ẏ depe secrets of nature, but it doth not say that he was a deuiner. And in very deed we see the generall condemnation, that moyses doth so oftene pronounce against al them which do occupye this art. Chiefly in the eightenth chapter of deuteronomie: where it is said, loke there be no deuiner which doth deuine & fortel things be found amongest you: nor obserner of dais nor that haith respecte to birdes nor wich, nor coniurer, which doth coniure nor any which

doth

doth consulte and aske councell of familiar spirits nor conjuring the dead: for al ỳ do so are an abominatiõ vnto god. And for these sins he dyd destroye the nations which dwelt in this land, let vs allwais remembre that doctrine which I haue afore taught that God hath respecte to the Egiptians and condemneth them to the entent that he may bring his people from all their acustomed matters wherfore he doth condemne al the Judicial astrologie which passeth ỳ bondes of the true science in deuining, & foretelling things and likewise all witchecrafte, for somuche as that word doth emporte the reuelacion of hid thigs which is don by witchcrafte, or conjuringe of spirites, or by other like vanitie. And let vs note this that God did not contente himselfe with on word alone but seing that mans nature is so readye to runne hither & thether in vanities to ỳ entente he might better take away all refuges and

startinge holes he reckeneth all ẏ kinds which were then knowen: yea, and he vseth certaine names which at that tyme were honorable as Rosem which is taken for hym that reueileth things, and somtymes is applyed vnto ẏ prophetes which do forwarne things that are yet hyd & secrete. Againe Chober, which signifieth to ioyne together, & is spoken of him which can gather together & place in order the coniunctions: whereby is ment without dout the Astrologians that can driue the starres into their places, whether thei be in direct opposition or stande byas, to cause them to haue their aspectes one to another. Also Idoni which signifieth one of knowledge or vnderstanding. As we see howe they take vpon them knowledge & publish abrode their folies, as thogh there were no other Science or knowledge in al the world: yet do we se what god pronunceth therof and the horrible thretning where

with

wͤ he doth manace it, which ought to make them al to tremble ẏ fear him. Now if euery kind of diuination be thus reproued, what shall becom of them that dare medle wͤ coniuring of spirites to enquire of things vnknowen? For a mā may see that to be a sorcery most euidēt Notwͤstanding ther are som so shameles, that thei do attribute their circle & other enchantments vnto Salomon, and also they do allege that seing the spirits are ordeined to be ministers vnto the faithfull, there can be no euyl in coniuryng them to serue vs thereby. But wͤ what faith is it that they do waite to be serued of them in such sorte, seing that it is against the expres commaundement of god. For it is so vnlawful vnto vs, to vse any secret coniuratiōs to cause ẏ angels to speake vnto vs, that it is cursed superstitions to call vpon them in what maner so euer it be: of the other part who hath solde or hired forth vnto them ẏ deuil to be their

verlets and seruants: for the Chil
dren of God counte them as theyr
mortall enemies and oght to flye
them and dryue them away from
them, & in no case to desire or seke
for anye acquantance with them
muche lesse to haue ani of them as
a familier. Those men then that
wil haue them to be their seruan-
tes shall fynde in the end that thei
haue played and bourded w̄ theyr
maisters. Therfore let vs conclud
according to the word of God ẏ all
diuinatiō & sothsaying is wicked &
detestable sacriledge: forhe compa
reth the rebelliō against his word
to sothsaying and ydolatry to con-
demne it so much as is possible.
Wherfore it is not without good
reason that the ciuill lawes do so
sore condemne the Mathematici-
ans. And we mai not say that this
is for the abuse of the disceyuers
or yet that the name was odious
to the ignorant: for god as ẏ indge
of the policie of Israell hath made
a law more straie against thē: that

1. Samu. 15.

Constantius and Iulianus.

Let no mā consult a sothsayer or mathematiciā, &c Suplitio capetis feriatur, &c.

is

is ẏ al thei shalbe put to death & al that hath to do w̄ them. Leuit. xx. But let vs put ẏ case ẏ this wer a thīg permitted by men: seing ẏ we do perceiue ẏ god so much detesteth & abhorreth it, what foly is it ther by to go about to ioyne it w̄ christianitie as if a man wold ioyne fyre and water together. And this is a meruelous matter ẏ those of Ephesus which had ben geuen to folish curiosities assone as thei had receiued the faith, brent their bokes as S. Luke reciteth in the actes: and that ther shuld now be men so peruerse, ẏ shuld think ẏ the knowlege of Jesus Christ shuld serue thē for nothīg but to quicken their appetites to serch al light & vnprofitable vanities: this is a merueilus great diuersity that the one sort so sone as thei had the gospel, cast away al the diuinations & sothsayings wherin thei had ben brought vp al their life, & that these others vnder ẏ shadow & colour that they know the truth of God should be stirred vp to giue them self vnto it

that neuer knew what it was be-
fore. And that those vpon whō S.
Luke speaketh did burne their bo-
kes to the value of fiue. M. franks
and that these men are so enchan-
ted with a vain imagination whi-
ch they haue now conceyued that
herevpō thei wil consume al their
substance. Yet here is to be noted
that S. Luke saieth not that they
wer wicked or diuilishe artes, but
he nameth them Periarga which sig-
nifieth light and vnprofitable curi
osities. Although in very dede thei
are wicked, yet doeth he speake
thus to the end to stop their mou-
thes that seke nothing els but star
ting holes as we know ẏ the Ma-
thematicians do: the which are so
much worse then their father Si-
mon the Magician, as ẏ he seing ẏ
vertue of Iesus Christ was so asto
nied that he did nothing regarde
his owne art. And though he were
so wicked that he would w̄ money
bye the grace of gods holy spirite:
yet for al that he did acknowledge

that

that the vertue of the sonne of god did darken ẏ science ẏ he thought he had. But these hauynge bene lyghtened by God to knowe hys truth, do turne away their eyes & do cast them into deadly darkenes and had rather be in the darkenes of theyr lies, then to enioy the heauenly light in the which we haue saluation and lyfe euerlastyng.

But what remedye is there for such euils? surely this that the sobrietie, which S. Paul doth recommend to vs should be in stede of a bridle to kepe vs in the pure obedience of god. And to ẏ entent we maye doe that let euery one kepe that inestimable treasure of ẏ gospel in a good conscience. For it is most certaine that the fear of God shalbe a good defence to defend vs from all errours. So that we haue first this generall rule to sanctifie our bodies & our soules to god & to serue him vnfainedly. And afterward that enery one loke whereto he is called to the end he maye ap-

plye

ply himself to ỳ which it becometh him to do. That learned men doe geue them selues to good and profitable studies and not to folish curiosities which serue for none other ende then to make fooles to muse at them. That lytle & great, learned, & vnlearned may thinke that we are not borne to the ende, that we should occuppye our selues about vnprofitable thinges: but ỳ the ende of our exercises ought to edifie bothe our selues and others in the fear of god. And surely whē one shall well marke the matter: who are they that bring vs this erronious and false Astrologye saue only either proude parsons, or spirites, that are neuer content or idle persones which knowe not of what they should talke, or in what they should haue their pastime? Such as are the clarkes & secretaries of ladyes & other fine & denty minions of the court. Not ỳ thei are cunning in this art (if ther may be any cunning in madnes & lies) but

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ſt is ſnough ſor thē lightly to haue touched it, and to haue bene buſye about it: and in the meane ſeaſon they entangle & wrap many poꝛe ſoules in theyꝛ deceytes.

And this is the cauſe wherefoꝛe I ſaide that we muſt occuppye our ſelues in moꝛe profitable things: foꝛ who ſoeuer ſhal giue him ſelfe to feare God & wil ſtudy to knowe what is his will, exercyſing him ſelfe in the practiſe of that which the holy ſcripture doth teache vs & ſecondly ſhall apply his whoole mind to that which appertayneth to his vocation oꝛ at the leaſte to good and profitable things: ſhall haue no leaſer to fly into the ayꝛe to the entent he might goe hether and thether in ỹ cloudes and yet foꝛ all that neither touche heauen noꝛ earthe. I knowe well enough that they will not faile to vſe this cauillation foꝛ they will ſay that the one doth not hinder the other. To the which I aunſwer that no good ſcience is contrarye to the

feare

feare of god, nor yet to the doctrine which he giueth vs to bring vs in to euerlastinge life, so that we do not put the carte before the horse: that is to say: that we haue this wisdom that we vse these artes to serue vs whether they be liberall or handycrafte, whiles we passe through this worlde to hast contynually towards ȳ heauenly kingdom. But here we haue spoken & treated of a curiositie not onelye superfluous and vnprofitable: but also euill & wicked: seinge it bothe driue vs away both from the trust and confidence that we ought to haue in God and from the consideration that he would ȳ we should haue both of his iustice mercy and iudgment and also of the duty which we do owe to our neighbours.

FINIS.